

# HARLEM FRIENDSHIP HOUSE NEWS

Without Interracial Justice

Social Justice Will Fail



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New York, N. Y. 10 Cents

## Ten Years in Friendship House

By Ann Harrigan

IF THE AVERAGE American who is unaware of the race question were told that there exists in our midst today a group of people who are condemned to lead a sub-human existence, having a sort of second-class citizenship, he might be surprised. And if he were informed of the terms of this existence—that there are about 13,000,000 human beings just like ourselves who are told where they can live, where they can go to church, to school, to work; what hospitals they can use, what public facilities like museums, parks, playgrounds, theatres, hotels, restaurants, etc. . . . he might accuse you of exaggerating.

It might further be pointed out that the black ghetto to be found in every city and town in this country did not happen by accident, but is the outward sign of an inward disease in our society, especially

vicious in America because of the spirit and letter of the Constitution and Bill of Rights in these United States, which state so clearly the rights and dignity of every man given him by God, regardless of race, creed or color. It should not be forgotten either, that while most of us are the children of immigrants of one or two or three generations, the Negro has been here for over three centuries and, outside of the American Indian, is the most native of anybody who carries the name American!

That all of this can go on today in our country which is dedicated to the highest kind of freedom for the individual is incredible. Even more incredible is the fact that the people still believe that the Negro is unaware of these injustices and that it is only after certain white groups agitate that they get stirred up! Or, more naive still, that the Negro is happy under these circumstances! As if any human being could be happy persecuted!

Such a situation can be summed up in one word—**IGNORANCE**—amazing, deep, tragic ignorance, an ignorance that is far-reaching in its effects. First, there is ignorance of the facts of the case. Then, there is the moral dilemma we find ourselves in because our theory of equality does not square with our practice of injustice to our darker brothers. There is woeful lack of knowledge, too, about the most basic facts of human personality and dignity, and the equality which flows from the very

structure of the nature given us by God.

But there is a larger ignorance yet. I refer to the evil effects which segregation works not alone on the colored, but even more on the white, the harm done to any soul that hates, the harm done to society as a whole already almost cut to pieces by wars and rumors of wars and hatreds of all kinds. And there is finally, the ignorance, not so much of the principles of our Faith, as of the **APPLICATIONS OF PRINCIPLES IN OUR EVERY DAY RELATIONS WITH OUR NEIGHBORS.**

Yet it is not to blame or accuse that we so speak, but to enlighten, to enable us to face the facts so that we can apply ourselves to the job at hand. After all, what else could there be BUT ignorance? Our lack of knowledge is not only understandable. It is practically inevitable under our present pattern of segregation.

How can the white American know the colored American when from birth we are separated by the well-known barriers which insure that we never get to know each other, because we don't go to church or school or work together, we don't live in the same neighborhoods? We don't, that is, see enough of each other to know that the basic elements are the same in all human beings and color does not change these basic elements.

Herein we have the reason for the existence of **FRIENDSHIP HOUSE.** The Baroness discovered one way of breaking through the veil of segregation, by using the reverse process of **integration.** And this in a nutshell, was the great vision of her insight, in all its naturalness and simplicity, the very same idea that we who have followed in her footsteps have tried to practice—to live in the full human, Christian sense and so to break little by little the bonds of segregation.

This meant for Friendship House several things. First, living ourselves so as to create the pattern of integration,

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Mark Adams

## Logs and Logic

By EDDIE DOHERTY

THERE IS A MAN in our town who isn't very wise. Nor is he very strong or noble. He passes as unskilled labor around the house. He carries in arm loads of wood for the furnace and the kitchen range and the grate in the living room. He pumps the water. And he does odd jobs—such as shovelling snow in the winter.

Until recently he felt he was a man with a grievance, one of your strong silent men who endure and suffer in patience and without complaints. But he had one thought that festered in him until he had to seek release in uttering his thoughts.

"Look," he said to his wife, "everything I do is useless. I bring in wood, and what do you do? You burn it up. Deliberately. All my work goes up in smoke. I have to do it over again and again, and I never finish. I pump water, and you wash it down the sink. I make paths in the snow, and you and everybody else trample all over them. I might never have been born."

"Look, yourself," his wife said, a little tartly. "Look yourself, Futile Felix. I cook for you, and what happens. You gobble everything up, so that I have to cook again. I wash and iron your shirts. And you dirty them. I sweep the floors, or I scrub them on my knees. And you walk all over them with your filthy shoes. I do a thousand other things that have to be done again and again and again. But do I whine? I do not. I make a prayer of everything I do; and that makes the work

not useless at all, not a routine of any kind, but a day long joy. Put some logic in your thoughts, and you'll do the same.

"Think that every load of wood you bring into the kitchen, or the living room, or the furnace, is a prayer. Think that every time you pump the water you are offering up a prayer. Think that every time you shovel a path through the snow you are shovelling Hail Mary's for Our Lady."

The man who was neither wise nor noble, laughed aloud. "Prayer," he said, "is one thing. Work is another. Work

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## God's Law and Human Dignity

By JOHN DOEBELE

THE CONCEPT of natural law arises from ideas of what ought to be. Men find themselves discussing what ought to be whenever they are dissatisfied with what is. That the 18th Century revival of interest in the natural law in France originated from a dissatisfaction with existing conditions is well known. In *The Natural Law* (by Heinrich A. Romen, St. Louis, B. Herder Book Co., 1947. \$4.00), a penetrating history of the Natural Law concept, Heinrich Romen demonstrates that a similar unrest was present at other ages when interest in the natural law was on the ascent. Even the much-caricatured Sophists, he finds, were so motivated in their questions and assertions about law and government.

The title of this work in its German original (Leipzig, 1936) referred to the "unending return" of the natural law. Ever attacked; often seemingly overthrown, the concept of natural law nevertheless ever returns in time of crisis. Not always, however, does it return in the same form. As Dr. Romen says, it rests upon social philosophy. With changes in that philosophy, interpretations of the natural law also vary.

The year 1936 was not fortuitous for definite works on Catholic social teaching, for that teaching was then undergoing a profound change. Social thought today, as it has unfolded in the works of Pius XII, is not simply the doctrine of *Quadragesimo Anno*, which so preoccupied the thinkers of the 1930's. Not of course that anything has been dropped, but much has been added, especially in depth of understanding. Laws and the social order must now be in keeping with "the law of God" and "human dignity."

Looking back, it is easy to see that the present emphasis on the human person began with the two great letters of March, 1937; the one on Germany, the other on Communism. The reason is plain: civilization had deteriorated rapidly since 1931. The whole social structure was decaying; it was no longer simply a question of the economic order.

THE VISION OF LIFE in society was fast dimming; leaving only an "enigma, an inextricable tangle". Men forgot that the fact of living together, of cooperating, had

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## HARLEM FRIENDSHIP HOUSE NEWS

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## It All Goes Together

**T**HE LAY APOSTOLATE is new. The Lay Apostolate is young. Both these qualities are eternal, for they are but the garments of the Apostolate's soul, and hence like the soul itself they are God's . . . and being His—they need have no end . . . IF . . . the Lay Apostle guards them as jealously as he should.

For many are the pitfalls, precipices, wrong turnings to watch for on the road of love and service that is the Lay Apostle's. The Prince of Darkness too will be there trying to confuse and instill doubt and fear.

Amongst these the first is a loss of the sense of proportion. It comes about slowly. Its roots are laid in success . . . human success; the works grow, they receive due recognition at first, then acclaim, more people flock to it . . . It grows in size and numbers . . . If for one moment the Lay Apostle forgets that the Apostolate is a family, that no matter how many its works or workers, that sense of family, its closeness, simplicity, unity is essential, he has made the first step toward the first pitfall . . . Soon, before he is quite aware of it, the whole aspect of his apostolate changes. Rigidity, institutionalism, a series of set rules and regulations will begin to stifle the spirit that was so young, so gay, so new and shining . . . the heart will beat slower . . . the soul will find itself cramped . . . More will be DONE . . . in the worldly sense of the word . . . organization will rear its sleek head and get a strangle hold on youth, that will grow old and fearful . . . and die even while the apostle and his works will seem to grow and live . . . but it will be a false life . . . an artificial one . . . for its beginnings now will be in the world of flesh and not of the spirit.

The second pitfall is another loss, that follows quickly on the first . . . The loss of VISION that is part and parcel of newness and youth, God's greatest gift to the Apostolate, without which it could not really exist with all the odds that are marshalled against it.

This VISION is based in Faith, and framed in Charity. It views the whole world as God's Vineyard, the human race as His Mystical Body, either actual or potential. It is, or should be the motivating power of all works of the Apostolate. To bind the wounds of the Mystical Body with the bands of love, the ointments of prayer . . . To till the Vineyard with the tools of a dedicated life . . . To sow the seeds of corporal and spiritual works of mercy . . . Why, that is the very reason for the existence of the Apostolate.

To limit that vision . . . to become exclusive, concentrated on this work or that, this problem or that . . . to doubt God's ability to use the Apostolate and its apostles anywhere, anytime, for all kinds of wounds, problems and places . . . is to fall again, and into a deeper precipice from which it will be harder to return.

And the third makes an unholy trinity with the first two . . . for it also LIMITS GOD'S ACTION IN THE SOUL OF THE APOSTLE . . . and it does this thru over-reliance on human intellect alone, human intellect, reason and means. And this pitfall, this temptation is intensely strong and should be guarded against most assiduously for it comes to the apostle on noiseless feet, dressed up in the garments of logic and prudence. It whispers softly and its soft words carry deep conviction . . . for it speaks of familiar things and on well-known themes. It hits all the hard, the difficult spots of the apostolate, enhancing as it were all the temptations that went before its appearance.

**I**T ATTACKS especially those in charge, talking quietly about their unbearable burden of responsibility, making them almost forget that their burden is God's and that the real Head of any Lay Apostolate is the Holy Ghost. It vividly shows them their heavy to-

morrows to come, and their almost unbearable yesterdays . . . blurring their glorious knowledge that if burden there be, it is to be carried only FOR TODAY, for the true apostle's yesterdays and tomorrows, are not his—but God's and sufficient is the heat of this day.

It goes on suggesting with clear headed logic (the logic of Satan is clear headed too), that prudence is the great virtue to cultivate, and with uncanny ability it integrates at first human prudence into God's, then pushes God's out of its cunning plans leaving to the bemused apostle finally nothing but human prudence which he mistakes for God's. And before he knows it, the apostolate is circumvented, shrunken, losing its shining newness, walking on lagging feet . . . But the tempter goes on . . . taking the apostle unto a high mountain and showing him the seeming perfect-ness of the world at his feet. Here he points is order . . . based on reason and intellect . . . everything fits like a glove, no loose ends hang anywhere . . . there is not the strange chaos that seems to dominate the workings of the apostolate.

The apostle listens . . . for indeed the hardest thing to take in the apostolate is this strange amorphousness, this seeming chaos . . . and yet within it lies simplicity and love . . . for the apostolate is like a home . . . a real home where all is order in God and hence possessing tranquility and peace . . . His tranquility of order, His peace which no one can take away from it . . . Yet outwardly the "home" seems cluttered. Sewing baskets

## Tenth Anniversary Celebration

Harlem Friendship House, 34 W. 135th St.

Jan. 30—Formal opening of Bl. Martin Reading Room, 171 Thompson St., Greenwich Village.

Catherine deHueck Doherty, foundress of Friendship House, author of "Friendship House" and "Dear Bishop" on "Interracial Justice."

Feb. 1—Outer Circle of Friendship House—7:30 p.m. Sheed & Ward, 63 Fifth Avenue.  
Frank Sheed

At Harlem Friendship House, 34 W. 135th St.

Feb. 2—Catherine deHueck Doherty  
"Commandos of God," 8:30 p.m.

Feb. 4—Ann Harrigan, 8:30 p.m.  
"10 years of Friendship House."

Feb. 6—Rev. Daniel Cantwell, moderator of Chicago F. H., 8:30 p.m., "Interracial Justice."

Feb. 7—Mass of Thanksgiving, St. Mark's, 9 a.m.  
With Representative of His Eminence,  
Cardinal Spellman  
Tenth Birthday Celebration, 3 p.m.  
Resurrection Church Hall, 151st St.

Feb. 8—Day of Recollection, Rev. Paul Hanly Furfey of Catholic University, 8:30 a.m.  
Convent of the Holy Child, Riverside Dr. & 140th St.

lie half spilled on the floor, an almost finished knitting hangs on a chair, the papers are strewn in a disorderly fashion on the floor. A pipe sends wisps of smoke from a table . . . A cat sleeps peacefully on somebody's wind-breaker, and the dog plays with a child's toy. To anyone with eyes to see, this scene spells a family, love, peace, joy, the working and living together . . . the place is alive, lived in, used . . . love rules it. Without meeting them one knows that father, mother and children share life with zest, joyfully, gladly. That no rigidity has place in such a home, for where love is . . . it cannot exist.

But "mother" may have a little harder time in such a place, humanly speaking . . . and the tempter knows it . . . so to the head of the apostolate it shows a house of immaculate order—the world—where all things have a place and everything is in its proper place . . . oh, how good such a "house" looks to the tired, overburdened apostle . . . But should he accept to follow the soft-voice tempter down the mountain into that "house" . . . all would be lost . . . his soul, his youth, his newness in the Lord . . . Yes, this is the most dangerous pitfall of all . . .

And it behooves the Lay Apostle to guard himself and the apostolate against it and all the rest of them most jealously.

*Forgive, O Lord, we beseech thee, the sins of thy people; that we who are not able of ourselves to do anything that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the Mother of thine only Son.*

The Day Hours.

## The Call to Action

By Stanley Vishnewski

**THIS IS A CALL to Action** —to Catholic Action! It is an urgent appeal to all of you who read this article to take a more active part in the apostolate of bringing the world back to Christ.

It is an appeal to all of you (for there are none that are exempt) to put aside all indifference and plunge into the good fight for the salvation of souls and the redemption of human society.

All of us are called . . . This is an important truth that we should let sink into our consciousness and stir us to more activity. Those of us who are young and blessed with health should look about for work to do. (We of Friendship House would gladly welcome you as a Volunteer or as a Staff Worker if you feel that our way of life can be your vocation.)

To you who are older and wiser, we who are young look to for leadership. You have the knowledge and the wisdom and the ability to see to it that our youthful zeal is not wasted in aimless and stupid pursuits. And please give us activity that will call out the heroic in us—we are sick and tired of discussion clubs, of parties and games. Give us the leadership that we desire and you may rest assured that we will do the rest!

And to you who are blessed with more than your share of the world's goods. In short, (Continued on page 7)

## FREEDOM AND THE FREEDOM TRAIN

Memphis and Birmingham are cities. They are southern cities. Their citizens much like people in other sections of the country. They believe in the ideals on which America is founded, and they abide by laws of man and of God. In theory. If, however, either the laws of man or of God conflict with local bigoted customs, the latter take precedence. There was the incident of the Freedom Train. This vehicle is carrying through the country the historic documents that record the birth and development of the United States of America.

The authorities of Memphis and Birmingham refused to permit the citizens of those two cities to visit the train at the same time. White and black together, walking along in line to gaze upon such papers as the Emancipation Proclamation and the Declaration of Independence. There was danger in this. Danger in having two men stand shoulder to shoulder and read, "all men are created equal."

What the authorities do not realize is that the danger is not in the act of an unsegregated line, but the real danger is in the hearts of those who deny the unity of man through Christ and hold to the myth of racial superiority.

It is not important that thousands of men, women and children were not permitted to look upon old documents. But it is important — and tragic—that they were denied the realization of the symbol embodied in these pillars of American democracy, and in demonstrating in small measure their belief in the teachings of Our Lord.



# How We Spent Your Money

By Mabel C. Knight

HERE IS the accountant's statement of how we spent the money you sent to Harlem Friendship House from the end of June, 1946, to the same time in 1947. Most of it is self-explanatory. As to salaries in "Expenses," that was for a secretary for the paper. The small rent for administration is for the little office in back of the library. The travel and carfare item is mostly for getting staff workers to our information center in Wisconsin. We wish we had a farm nearer New York where this training could be given. It was well worth the money however, to get new workers from Chicago and New York together to learn of Friendship House from the B. The cost of accounting, including this report, is \$340.00 a year. We wish we had a volunteer C.P.A. Wishes! The vacation expense should probably come under staff expenses.

## AUDIT REPORT FOR THE PERIOD

July 1, 1946, to June 30, 1947

### INCOME:

|                                     |             |
|-------------------------------------|-------------|
| General Contributions .....         | \$13,851.30 |
| Subscriptions to Publications ..... | 1,404.02    |
| Camp Fund .....                     | 307.50      |
| Literature Income .....             | 198.95      |
| Miscellaneous .....                 | 69.90       |
| Sale of Books .....                 | 455.57      |

**Total Income .....** \$16,287.24

### EXPENSES:

#### Administration:

|                                       |            |
|---------------------------------------|------------|
| Salaries .....                        | \$2,393.00 |
| Staff expenses — Schedule No. 1 ..... | 3,970.95   |
| Rent .....                            | 69.00      |
| Postage .....                         | 654.48     |
| Repairs and Maintenance .....         | 224.09     |
| Travel and Carfare .....              | 373.94     |
| Office Supplies .....                 | 234.15     |
| Telephone .....                       | 452.21     |
| Electricity and Gas .....             | 74.71      |
| Laundry and Cleaning .....            | 93.43      |
| Accounting .....                      | 240.00     |
| Insurance .....                       | 71.55      |
| Conference and Convention .....       | 149.00     |
| Vacation Expenses .....               | 175.00     |
| Delivery Expense .....                | 13.67      |
| Bank Charges .....                    | 28.00      |
| Miscellaneous .....                   | 23.42      |

**Total Administrative Expenses .....** \$9,240.60

**Publication Costs .....** \$2,826.75

#### Welfare:

|                             |           |
|-----------------------------|-----------|
| Relief — Food .....         | \$ 151.88 |
| Relief — Medical Care ..... | 12.65     |
| Relief Donations .....      | 391.63    |
| Rent .....                  | 701.00    |
| Membership Dues .....       | 25.00     |

**Total Welfare Expenses .....** \$1,282.16

#### Recreation and Education:

|                                  |           |
|----------------------------------|-----------|
| Camp Expense .....               | \$ 523.00 |
| Toys, Arts, and Crafts .....     | 48.85     |
| Games .....                      | 39.48     |
| Entertainment .....              | 296.49    |
| Books and Magazines .....        | 404.35    |
| Rent .....                       | 1,321.00  |
| Thrift Club (Later Repaid) ..... | 35.00     |
| Scout Dues .....                 | 1.10      |
| Publicity .....                  | 18.84     |

**Total Educational and Recreational Expense .....** \$2,688.11

**TOTAL EXPENSES .....** \$16,037.62

**EXCESS OF INCOME OVER EXPENDITURES .....** \$ 249.62

### SCHEDULE OF STAFF EXPENSES

|                  |            |
|------------------|------------|
| Food .....       | \$1,127.70 |
| Clothing .....   | 50.12      |
| Rent .....       | 2,075.25   |
| Allowances ..... | 483.00     |

ses. It's not bad for from 9 to 11 workers.

"Publication Costs" includes merely printers' bills and should also include many expenses under administration such as salaries, rent, postage and office supplies.

In "Recreation and Education," our clubroom and library are included. Note that camp expenses exceed camp donations by \$215.50. But we hate to refuse one of our little neighbors those precious weeks in the country.

As to "Staff Expenses," this provides for from eleven to nine staff workers. As to allowances, each staff worker is entitled to \$5.00 a month for expenses, but many didn't take that.

The balance of \$249.00 at the end of June looks good but it is merely a month's rent which had to be paid in July. It's a long hard pull till the October appeal goes out. But we've made it for 10 years with God's help thru you.



Say Mister, how about printing one of those on the Friendship House mail box?

## What Supports Friendship House?

"HOW DO YOU GET the money to run Friendship House?" is one of the most common questions we get. It comes from the Providence of God through people whom He can detach from their money to serve Him by promoting interracial justice and charity. We're like swimmers who realize to their surprise that the water holds them up. So does the Providence of God hold up our nine full time workers, four stores, and the expenses of running a newspaper, clubroom, and helping our neighbors in emergencies. We send out two begging letters a year to our friends. Years ago wealthy or generous people used to guarantee the rents of our stores and flats but these people have all been unable to continue and now nothing is guaranteed. About four people send us from \$5.00 to \$14.00 a month regularly. That requires great perseverance and we are most grateful to these people.

Bills we have always with us, just now to the extent of about \$2,000. Apparently God wants to show us that our idea of owning a house and saving rent in the long run was a hangover from our bourgeois existence. Why should we be the few in Harlem never fearing eviction or struggles with landlords to keep the plumbing or electricity working? We still hope that He will inspire someone to give us a little farm not too far from New York where we can have a summer school, retreats, a rest place for staff-workers or our neighbors, a re-builder of frazzled city nerves, a reminder of a simple life with nature's beautiful

and fresh air. The church-mouse has it on us that he owes no bills. But we haven't been really hungry either, Deo gratias.

WHEN OUR BANK balance reaches the place where next week's food or rent allowance just isn't, we really storm Heaven. It's amazing how a check from some cloistered community or a missionary order priest will arrive immediately. They really are at the Lord's beck and call. We make pilgrimages to Mother Cabrini and we have her statue watching the drawer where we put the bills. She certainly got results at Christmas Time which took care of half our bills. Maybe at our 10th birthday party February 7th, she'll take care of the rest. It really puzzles our conscience when the only money we have to give to the poor in emergencies really belongs to our creditors. Some time we must sit down with a theologian and try to figure that one out.

As followers of St. Francis we should be better beggars. We often forget to mention our poverty to visitors or to ask them for a little change to defray the cost of the literature. Most visitors to New York pay five dollars for a show ticket and could afford something for Friendship House but they're embarrassed to offer us money. We try to keep our stores clean and painted to relieve the ugliness of the city which is a dark night of the senses relieved only by the beauty of people and a tiny bit of sky. Although it is merely a top coat over rotten wood it looks fairly prosperous and some

|                          |                   |
|--------------------------|-------------------|
| Retreat .....            | 91.00             |
| Medical Care .....       | 71.48             |
| Hospital Insurance ..... | 72.40             |
| <b>TOTAL .....</b>       | <b>\$3,970.95</b> |

## As the Jim-Crow Flies

By Betty Schneider

FATHER DANIEL CANTWELL — "For his active leadership in civic organizations dedicated to increasing understanding among all peoples in our city (Chicago) for his quiet, yet firm, stand in support of equality of rights for all citizens; and for his saintly spirit in situations of tension and conflict, which is an object lesson to all people with whom he has contact," received one of the twelve awards for outstanding contributions to better human relations from the Mayor's Committee. A few more Father Cantwell's, it is often conceded, and the Jim-Crow will have flown.

"There was no room in the inn" when David James, of our volunteer group, Chicago, lectured to the Don Bosco Club at Appleton, Wisconsin, recently. Reservations were made for him to stay at the Conway House, and all was fine until it was discovered David was colored. You see, Appleton prides itself on an unwritten law that no Negro has stayed in its environs over night. And the Conway was not one to break precedent, though it made a cancellation necessary. Proven discrimination of this kind is against the state law. One wonders if the Christians of Appleton are fully aware of just how un-

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people think we're quite rich and efficient. We're a little too carefree and forgetful of our poor creditors. People who come for meals would be glad to give us what they'd pay at the Automat, if we could insinuate that such a thing is not a breach of etiquette at Friendship House. Out begging for others is supernaturally good business, however, even though a natural twinge may occur at giving \$10.00 to CARE and \$2.00 to Friendship House, we are glad that God enables us to help in some small way to ease the desperate plight of our brothers in Christ in Europe. We received a letter one day saying \$75.00 had come through Friendship House for Hungarian Carmelites and in the same mail was \$80.00 for F.H. God's economy is strange and wonderful. May He be praised and thanked for His care during the ten years of Harlem Friendship House!

Mabel C. Knight

## CLOTHING NEEDED

For Tall Men and Boys  
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BY

SOJKA WAWSZANIEC  
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C/o McCarthy  
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New York, N. Y.



### III. Septuagesima and Lent

By MARY QUINLIN

**L**ENT is early this year. Septuagesima Sunday falls on January 25, Ash Wednesday on February 11, and Easter, the feast of feasts, on March 28. There were only two Sundays after Epiphany, but the Masses for the remaining four will be picked up in the Sundays after Pentecost next Fall.

On Septuagesima Sunday we enter the second cycle of the liturgical year. The first was the Christmas cycle, or the cycle of the Incarnation, which we prepared for during Advent, celebrated from Christmas to Epiphany, and continued to meditate upon until the Saturday before Septuagesima. The whole theme of the cycle could be summed up by the Collect of the Mass for the Octave Day of the Epiphany: "O God, whose only begotten Son appeared in the substance of our flesh, grant we beseech Thee that we may be inwardly reformed by Him, whom we recognize to have been outwardly like unto ourselves."

But the second cycle, the cycle of the Redemption, reminds us that He was indeed "like unto ourselves" in all things except sin. "With the cycle of the Incarnation, wherein the liturgy shows us God clothing Himself with our humanity, corresponds the cycle of the Redemption in which we are shown Jesus who 'makes us partakers of His divinity,'" says the Missal. "There lies the great work which 'the Father has given His Son to do'."

**T**HIS SECOND CYCLE has its periods too. The time of preparation, corresponding to Advent, is divided into three parts: Septuagesima Sunday to Ash Wednesday, Ash Wednesday to Passion Sunday, and Passion Sunday to Holy Saturday; and the parts are called respectively, Septuagesima, Lent, and Passiontide. Then comes the time of celebration, called Paschaltide and extending from Easter to the Saturday after Pentecost; and finally the time of continuation or prolongation, from Trinity Sunday through the Sundays after Pentecost to the next Advent.

During the preparatory period of this second cycle the liturgy keeps constantly before our minds who and what we are, whom Christ is redeeming and making partakers of His divinity. And sadly enough the most obvious thing about us is that we are a fallen people, we have a fallen nature, a nature riddled by sin. "The sorrows of death surrounded me, the sorrow of hell encompassed me," says the Introit of Septuagesima Sunday, and that keynote is repeated over and over again in the liturgy of the whole season. But with it we find, too, phrases from Psalm 90, superlatively the psalm of Lent; almost the whole of it is used as the Tract in the Mass of the First Sunday of Lent. "He that dwelleth in the aid of the most High shall abide under the protection of the God of heaven," it begins. One can't help suggesting that it be read daily from Septuagesima to Holy Saturday as the special prayer of the season.

Original sin was man's as-

sertion of self and denial of God. And every sin that has been committed since then is precisely the same thing: the assertion of self and the denial of God. Christ's life and passion and death and resurrection merited reconciliation with God and salvation for us centuries ago, but it is today, this minute, that you and I are being redeemed, if we are taking advantage of the salvation which the Church offers us. For the Church is Christ continued on this earth among us who live our physical lives after His physical life has ended. In the Mass the whole mystery of Redemption is made present, and through it and the sacraments we are receiving Christ's own life, the supernatural life, to live by. But first we must be rid of sin and the hangovers of sin.

**T**HE PREPARATORY periods before the central feasts of the great cycles offer us a superb opportunity to root out sinfulness and its allies. In the Lenten season particularly we are counseled to make a practice of self-denial as a curative measure for the self-assertion which is sin. It is a special time to put forth our cooperation in the actual work of Christ by which we and our fellow members in the Mystical Body are being made partakers of His divinity. For we are not working for ourselves alone: we are a family, and the good of the whole is the good of each, just as the good of each is the good of the whole. In this season prayer and penance begin gently in Septuagesima, and intensify through Lent and Passiontide.

People have queer ideas of penance. Obviously the penances one assumes should be directed toward our sins and sinful inclinations, and toward those habits or customs, not in themselves sinful, wherein we touch worldliness. For our purpose is to overcome the effects of original and personal sin in our souls and to strengthen and increase the supernatural life. Thus we contribute our share to the perfection of the Mystical Body. And there is a further social aspect to this, which is often overlooked. The original idea of Christians' fasting and abstaining from amusements, delicacies, and such, was that with the money thus saved they should give alms to the poor, thus outwardly manifesting their contribution to the good of the Mystical Body. What a profanation there is in the notion of fasting in order to reduce, and giving up smoking, candy, etc., in order to save the money for an ultra-ultra Easter outfit! And how ridiculously they miss the point whose fasting or self-denial makes them impossible to get along with.

**C**O-REDEMPTIVE is the word to remember when selecting and enduring our fast or penance. We, together with the whole Church, are united in the great work which Christ came to do and is doing now in the world. The Epistle and Gospel for Ash Wednesday, together with St. Paul's great hymn to charity which is used for

### Harlem Volunteers

**T**HE NUPTIAL MASS uniting Miss Belle Bates and Mr. James Mullen in Holy Matrimony was said on Saturday, January 19th at 9:00 A.M. in St. Mark's Church. Father Fitzgerald, Pastor, celebrated the Mass. Volunteers, Staff Workers and friends ably led by Miss Clara Kirscher sang the Mass Cum Jubilo. Muriel Zimmerman was bridesmaid and the groom's brother acted as best man. After the Mass the wedding party and guests adjourned to Friendship House Library where breakfast was served. Mr. and Mrs. Mullen now reside at Westwood, New Jersey. With them go our heartiest best wishes!

The volunteers are going to miss one of their oldest and most faithful "vols." However she isn't straying too far away but becoming a staff worker here in New York. So perk up, kids—she'll still be around! Who is she? Why, Muriel Zimmerman.

The fourteenth of February marks the tenth anniversary of Friendship House in Harlem. It has indeed been a wonderful decade! One filled with love of God and neighbor and countless workers for His vineyards. We have been blessed with many friends and a continuous flow of staff and volunteers with which to carry on His work. They have come from all walks of life to dedicate their free hours and sometimes their lives to fighting racial bigotry and instilling in all men the love of God and His Mystical Body.

Among them have been Rev. Paul Butler, Nancy Grenell, former directress (now Mrs. Donald DuBois), Jane O'Donnell (now at the Catholic Worker) Marie Cepican, Walter Kontak, Agnes Shoemaker, Loretta Clifford, Eleanor Merrill (now married), Stanley Tyburcy, Betty Leonard (Mrs. Stanley Tyburcy), Belle Bates (now Mrs. James Mullen), Mary Fregeau and Jim Quinlin (now Mr.

### UNDER ONE SKY

*Never let it be said we wall apart  
Human and human, save by the accident  
Of time and scene, of false environment.  
The financier, the huckster on his cart—  
What are these men but brothers? They who chart  
Blue fairway of the sky, virgins with scent  
Of sanctity's odor, even souls that went  
Unshriven, live, while lives a human heart.*

*While throbs the Heart of Jesus' brotherhood,  
Divine and human know no walls. Shall we,  
Scaling one mountain, under one sky, ask whether  
Walls hedge the rich from poor, the bad from good?  
While life is, let poor-brave humanity  
Climb as one man that one wall—climb together.*

—Benjamin Francis Musser.

*The Bird Below the Waves* (Magnificat Press).

### Outer Circle of F.H.

By Rev. THOMAS J. HARTE, C.Ss.R.

**O**NE LEVEL of the Friendship House educational program is a group of friendly sympathizers, some of them former volunteers and staff workers, who keep in contact with each other through Friendship House. Many of them meet twice monthly in New York and Chicago. Originating in Chicago, the meetings were first held in the apartment of the Baroness, later moving to the Cathedral library because of the need for larger accommodations; the New York meetings were held in the beginning in the St. Paul Guild Galleries on West 57th Street, and later in the home of Mr. and Mrs. Frank Sheed of the Sheed and Ward publishing company. Due to the capacity crowds, the meet-

ings are now held in Sheed and Ward publishing offices on Fifth Avenue. The Sheeds have been very active in sponsoring and directing this phase of Friendship House activity in New York.

The function of the Outer Circle is primarily spiritual. When the members meet, they discuss the truths of their Faith, the social teaching of the Church, and the application of supernatural principles and techniques to contemporary social problems, particularly the race problem. It is conducted in the manner of a study club, for the mutual enlightenment, edification, and sanctification of the participants. It is, in effect, a program to extend the Friendship House spirit and emphasis to

the Epistle of Quinquagesima Sunday, are direct, clear instructions in the matter.

Prayer is of course primary. And daily Mass of the essence. A very special and obvious reason during this season is the fact that each day, beginning with Ash Wednesday, has its own proper Mass, and these Masses were deliberately and carefully prepared for the training of the new converts in the early Church who were instructed all during Lent and baptized on Holy Saturday. Public penitents too, who were to receive the sacrament of Penance before Easter, were to be instructed by these Masses. So there is great value in meditating on

the texts of each day's Mass during Lent, since practically the whole of our Lord's teaching will be found there for our enlightenment and guidance. This time of the year is indeed the time to change our lives and mend our ways: "Behold, now is the acceptable time, behold, now is the day of salvation," announces St. Paul in the Epistle of the first Sunday of Lent.

"Grant we beseech Thee Almighty God, that ever meditating upon the truths Thou hast proposed for our intelligence we may, in every word and work of ours, do that which is pleasing to Thee" (Collect of the Sixth Sunday after Epiphany).

and Mrs.) Audrey Heath and Kathleen Noel, all former staff workers. There have also been John McMahon, Roland Laird, John Carr—former volunteers, now seminarians and Gloria Marino, Erica Klemens (Mrs. Michael Strasser), Elinor Johnston (Mrs. Bob Murray), Harriet Salerno, Alma and Clara

(Continued on page 7)

those who cannot participate fully in the active work, and at the same time, a means for a more intense study of Catholic principles and truths for those who are so minded.

The attendance at the Outer Circle meetings in New York, during 1945 and 1946, sometimes exceeded one hundred persons, while the average attendance in Chicago, during the same period, was only about one-fourth as large. Mere comparison of attendance figures is not so important here, however, because summaries of the Chicago meetings are mailed to eight hundred friends, a practice not followed in New York. The reason for the large numbers attending the New York meetings is, undoubtedly, the presence of the Sheeds. Their brilliant exposition of Catholic doctrine, and their humorous heckling of young speakers, attracts many who are not a part of the Friendship House apostolate. There were eight different groups, exclusive of Friendship House, represented by at least a few members, at one such meeting in which the writer participated. The majority of the participants were engaged in some form of Catholic action, but only a small minority of these were interested in Friendship House specifically. It is true that Friendship House originated the plan, and that the program is always advertised as the Friendship House Outer Circle, yet the meetings are not strictly devoted either to its idealism or its specific problems.

This bi-weekly event is considered to have some importance for work of Friendship House because of the religious training it affords the workers, and because it supplies opportunities to enlist the sympathetic interest of other Catholic groups. The Outer Circle program appears to be, in its present stage of development, a useful propaganda technique, but its promotional possibilities, in New York at least, have not been fully realized. The race relations value of the program would seem to depend, substantially, on two things, the presentation of the Catholic position on interracial justice and charity, and the frequency and permanency of interracial contacts resulting from the program. Actually, the race question enters only incidentally at the meetings, and then on the initiative of a zealous and vigilant participant. In the second place, only a small number of Negroes, four or five at most, attend the meetings regularly, thus reducing to a minimum the possibility of interracial contacts in such a large gathering. Should these two defects be remedied, the promotional value of the Outer Circle would be significantly increased.

—From *Catholic Organizations Promoting Negro-White Race Relations in the United States*.



## "Fishers of Men"

IN EVERY AGE, till the end of Time, there will be Fishers of men. The Fishers are the great romantics of every age. Romantics inspired with a respect, not only for their own destiny, but on fire with a zeal and concern for the destiny of their fellow men. The destiny of man is a Holy one, a Divine one. In every age man must struggle through the maze of economic and social conflicts which blind him to the way in which he can reach his destiny. The Church is the way; but the Church must apply new techniques, new methods which will make evident the principles of a Christian way of life in each age.

We call ours the machine age; the factory age. God has been a pastoral God; a Fatherly sort of Person, Who seemed to expect only a devotion from a God-fearing peasantry. Man is no longer God-fearing, he is in a job-fearing culture. God has all but been shut out of man's busy labor-organizing life. And it is men like Abbe Cardijn, who started the Jocist movement as a technique to bring God into the industrial workers' life, who are the Romantics of our age.

In his book, *Fishers of Men*, Maxence Van der Meer writes of a young Jocist hero in the new Christian tradition where heroism has its life today.

"Once I had joined the J.O.C. my first effort was to walk round the Church one Sunday with a lighted candle in the procession of the Blessed Sacrament. This seemed to me a heroic act, for I had always considered it so childish, which is the very reason I made myself do it."

ONLY THE PROUD of intellect who have compelled themselves to bend to a simple, humble act of devotion can know that this is true heroism. The non-believer who has knelt in devotion to God for the first time knows that he has performed an heroic act. It is this type of heroism that our age demands. Man must bring himself to a reconciliation with God by means of a humble and heroic submission to His will.

"To mention a man's private life, his home, his family and his little ones, was enough to change him entirely, at least in my presence, and to silence him, though he had been coarse and indecent towards women. It was just as though he could not bear to think that some day his own folk might find out that side of his character. The reason why a man makes no effort on his own—is because he feels that in the factory he is in an artificial environment, where the individual is only a cog in the machine.

This, too, is Christian heroism; to speak to a man on the job beside you in such a way that it changes his moral attitude for the better. That is the kind of hero Van der Meer is writing of in his *Fishers of Men*. When a young lad is trying to defend himself from the immoral practices of older men on the job," . . . I ran to his assistance and struck out with everything that came to my hand and set him free."

Selling the Jocist papers on the street, making calls on fellow members who are discouraged, making converts to the Jocist group, defending Catholic principles at Communist meetings, these are the inspired duties that the young Jocist fulfills. In other words, living the adventure of Christ

in the modern industrial setting.

And during his engagement to the girl he loves, the Jocist acts in this way. "We were always thinking of the youngsters and were full of concern for the Jocists who were watching us. We wished to be an example to them, and we ourselves were helped by this desire." We are our brothers' keepers. And helping ourselves by our own desires is but putting on our coat of mail to do battle in our world of lost Christian values.

"OUR ENGAGEMENT, that period of so many difficulties, was in our case the very best way of sanctifying ourselves." The athlete trains strenuously in preparation for the physical contests, the musician practices endless hours before he appears on the concert stage to begin his public performance. Our Lord put Himself through a period of fasting and temptation. But we in our time of difficulties, we are apt to run to a social agency for relief, or to a civil judge for divorce, or to a psychiatrist to get a new name for the Devil himself. Our Jocist hero matures through his trials and difficulties to a fuller awareness of God's commanding laws.

At his wedding the young Jocist objects to the bourgeois symbols still being used in the Church for the marriage ceremony. The objection is not to the liturgy, but to the display of lighting, the dummy doors, the verger, organist, and special carpet. All of which are added expense and out of taste for his needs. His friends are the working people who are neither striving for, nor in admiration of these false symbols. He does effect a compromise; the carpet was omitted. This is important. For it is the false symbols in our culture that are always leading us by the nose, giving us the illusion of progressing toward higher standards of life, when in reality they only betray us and deny to us our own realities.

NEVER HAVE I read of quite so romantic a honeymoon. "By four o'clock in the afternoon, it was all over. We went for a walk together round the town, chatting quietly to one another. That was our honeymoon, a really lovely outing." No expensive luggage, no foolish escape into an unnatural setting of hotel suite and imitative Hollywood life for a week. But the simple creative dignity of endowing their native town with the compressed joy of that first hour of being one in sacramental unity. How often they will be privileged to stroll that same dignified way and expand that hour into its fullest meaning. Not even have to wait for anniversaries.

"We said our prayers together for the first time, read

## Bishop Cushing Scores Racial Arrogance

Speaking to more than 1800 persons in attendance at the annual convention of the Boston Archdiocesan Union of Holy Name Societies, Archbishop Richard J. Cushing, condemned the heresy of racism.

The noted Prelate declared: "What colossal arrogance is involved and what infantile process of thought in the supposition that there are greater or lesser races among the children of Adam!"

"The race of which it is our duty to be ever conscious is the entire human race, the vast society of creatures composed of body and soul, and made in the image and likeness of God.

"Once we have this blessed consciousness we will abandon the foolishness, the maliciousness of thinking in terms of other smaller groupings made in the image and likeness of our own particular selves."

The solution asserted that unity and equality are essential to the preservation of the nation, which is threatened by enemies, especially Communists, who seek "to set race against race and religion against religion" in an effort to destroy the Church and the country.

## The Baroness Jots It Down . . .

JUST finished nine thousand miles of cross-country lecturing. And my heart sings—sings to the Lord on High a Te Deum. For I have been privileged to see and touch miracles of His grace. Praised be the Name of the Lord.

Far out in Kansas City, Mo., there lives a young farmer, G. I. Bob Dolan, to his friends. There is a Mrs. Bob and two sweet children. There is a little cottage lost in what some day will be a suburb of the city, but now is almost a toehold on the land. But there is more.

There is in Bob and his young wife a spark of the Holy Ghost, which their love of God fans daily to an ever greater fire, and that fire is also a light to many feet. For Bob has started a group of young Catholics like himself, and organized with them many things amongst which was the Lecture Forum that brought Eddie and myself out there.

They have study clubs and plan soon to start several Catholic art projects. They like working both with their hands and minds for the glory of God. Many are the corporal and spiritual works of mercy they perform. Alleluia!

In North Arlington the Kilpatrick's, another young couple with six children, are members of an active group of folks that are like them. I

wish I could give all their names, but my memory holds mostly the blessing of their gentle faces, filled with the Spirit of Love, and I could not even begin to enumerate all they do for the restoration of Christ Kingdom in America. Study Clubs and food parcels to Europe and clothing to Canada, and a staunch defense of Interracial Justice are but the few amongst many.

The Sisters of Loretto at the Foot of the Cross in Kansas again have taken a Negro pupil, and several parents have taken their children out because of this. Friends let us thank God for the just act of the good nuns and pray for the misguided souls of the parents.

Zanesville, Ohio, and Mrs. Nunn—her husband—her friends and his—what a group of Lay Apostles! My heart is still smiling at their gracious hospitality, their eagerness to find out other more ingenious ways to serve God.

YES, MY HEART SINGS A TE DEUM TO THE LORD ON HIGH, FOR THE JOYOUS PRIVILEGE OF HAVING SEEN THE FIRST SIGNS OF A CATHOLIC RESURGENCE IN AMERICA.

I write this from my old room in Harlem, where I am going to live for a week; the week of our yearly convention which meets here from the first of February to the 8th—and for the day of celebration that this year 1948 brings—for it is the tenth anniversary of Friendship House's foundation here.

Yet I am not living in the present...how can I when I am on a pilgrimage into my past?...This room started me on it...It is as if time is not. And again I am alone in a strange city amongst strangers. And this cosily furnished room is bare, but for a few newspapers on the floor—my bed. A quart of milk on the sink, half a loaf of bread... and my thoughts for companions.

How far away and how close they all seem. Perhaps it is hunger that I remember best. For bread and milk was then all the three daily meals I had. Yet it was not the bodily hunger either. It was that other strange unquenchable hunger that sent me here. The hunger for God and for His souls. How it consumed me then.

And yet there was fear, too. And temptation to run far far away from the pain, the sorrow, the cross that I knew was there, and was going to be mine, if I stayed.

I stayed, and the cross was mine, but it gave forth its secret. Perhaps because I stayed. And its secret is peace, and joy. Such joy that sitting here ten years later I scarcely can bear it, for sinner that I am, I am not worthy of it. Friends, join me in thanking God for His infinite goodness to all of us in Friendship House.

—Bernetta Young

## If To The City



Extorted from his fellow-creature's woe;  
Here, while the courtier glitters in brocade,  
There, the pale artist plies the sickly trade;  
Here, while the proud their long-drawn poms display,  
There, the black gibbet glooms beside the way.

"The Deserted Village,"  
By Oliver Goldsmith.

a few pages of the Gospel, and made a joint meditation together on them. And that was all. We kissed each other, and my wife went off to bed; and I, too, went to sleep. We did not really become man and wife until a few days later. I know how beneficial to us that sacrifice was." Our hero expects that there will be those who will scoff at his formula for beginning married life in this disciplined and sacred way. We might remember that this was the angel Raphael's formula for Tobias. Perhaps a formula or two is all we need to change the statistics of three divorces for every five marriages.

THESE ROMANTIC aspects of this book are arbitrarily chosen because we are a romantic-minded reading public. This book got no special praise from the secular critics. It is an alien kind of romance and adventure story to them. To Catholics who are unaware of their own taint of secularism, this book should be an awakening and a quickening to a more Christian way of life.

"... our whole life should be one continual sacrifice. I

realized that, after all, the Mass is life itself, that the whole of our life ought to be a Mass. All this suddenly became a blinding flash of light, whereas formerly I had only dimly seen it."

Whether it be a blinding flash of light, or by small awareness of what our duty is to ourselves and our fellow beings, it is only in the Light that we can truly experience the full Christian adventure of life.

The struggle first with himself, then with the immense pitfalls of sin and degradation for young factory workers, their indifference to God and His moral laws, the effort to bring spiritual awareness and strength and joy to his fellow workers deadened by the mechanical forces of their economic life, this is the story of the *Fishers of Men*.

The one adverse criticism I would make of the book is that it relates too little of the joy and confidence there is in the apostolic way of life. The security of soul, the gratification of spirit in the active adventure of bringing our fellow workers back to Christ.



## Ten Years in Friendship House

(Continued from page 1)

white and Negro, working, studying, eating, praying, etc., together. I, myself, never knew or associated with Negroes before I came to FH, and that is true of almost all our white workers. With many Negroes the same is true, in reverse.

As we fed the hungry, clothed the needy, cared for the homeless, visited the sick, we came in contact with conditions that showed us the urgency of working as hard as we could to undo the cruel, almost universal evils brought about by discrimination. We began to know more about the basic problems of injustice that the Negro faces every day, in fact, every moment of his existence—bad housing, low pay, a limited field of employment, inadequate school buildings and equipment and teachers, hospitals either hopelessly inadequate or non-existent, etc.

One of the things that made the unequal struggle for good housing so vivid to me (I remember when I first came to FH) was meeting a white nurse who was at Harlem Hospital. She told me that when Harlem was still partly white, she lived in an apartment close by the hospital, a 3-room affair with telephone and elevator service for which she paid \$45 a month. After the first Negroes moved into this apartment, she was told to move, and when she explained that she intended to continue living there, the new landlord told her that the telephone and elevator services were to be discontinued . . . and the rent was going to be raised to \$60.

Facts like this come to our attention all the time—and they reveal not alone the acute unfairness of the housing situation, but show up the deep-seated cause of it—the principle of segregation. We have a constant run of cases of discrimination, not just in housing, but in all the ordinary things that make up existence, that are taken for granted by whites, but are the recurring fear and worry for Negroes.

What we can do about these things depends upon the facts we have, the people involved, the strategy we adopt. For example there was the story of Mrs. X. One day in FH a note was found on my desk, "Dear Miss Harrigan, please come to the county Hospital, Ward 42 at once. Mrs. X." This surprised me, (finding this lady in the public ward), as she was a prominent Catholic Negro laywoman who was active in parish work for as far back as anybody could remember, a person of means and culture. At the Hospital, I found her in a ward containing 90 beds, still very ill and unable to sit up. Between gasps she told me that she had been a patient in the clinic of a local Catholic hospital for the past six months on account of a heart ailment. One night she had a bad attack which her husband thought was her last. He phoned the hospital and was told by her own doctor to bring her over right away. At the intake office they were stopped. The doctor in some confusion said he was not permitted to take her, and advised that in her condition

she be sent to another hospital immediately. The husband went over to the nun at the receiving desk and asked why his wife who was a patient of the hospital would not be admitted. "And she is also a Catholic, a born Catholic," he said, "and we are not charity patients; I want my wife to have the best of care, a private room and whatever else she needs . . ." The answer was, "I am sorry, Mr. X., but the question of accepting colored is being taken up with the Board of Directors, and they haven't given their answer as yet."

We were able to follow up this patent case of injustice and the policy of this hospital has since improved. This incident brought us in contact with a whole series of people and situations that gave us a very clear picture of the difficulties in the whole medical field and will enable us as time goes on to be more and more useful perhaps in the arbitration and solution of such problems.

One of the most practical ways of supplying the lacks in our knowledge due to segregation is thru education. Our work in FH in this respect covers a wide range—lecturing to schools, colleges, seminaries, novitiates, clubs, organizations of all kinds; conducting weekly open forums, editing the only Catholic interracial newspaper in the USA—FRIENDSHIP HOUSE NEWS; writing articles and books, and lastly our summer school which gives in capsule form during the 2 week interracial sessions we conduct every summer in Wisconsin, the fruit of our knowledge and experience over the years.

One of the most important and far-reaching techniques we have been using has been evolved by way of our volunteers. Every year in New York, Chicago and Marathon, hundreds of volunteers spend part of their time in FH. The facts and backgrounds of the race question are made known to them, first of all. But more important is the interracial working and living together which teaches as nothing else can the simple fact that Negroes are people. If it is true that one picture is worth 1,000 words, it is doubly true that this living felt by experience is worth a whole library of texts on the dignity of man. Once these volunteers become vitally convinced, they are powerful leaveners of their own environment—parish, home, school, office, club, organization, and they reach and can penetrate strata of thought to which we of the staff would have little or no entree.

In the field of action, Friendship House is interested chiefly in backing up a broad housing program for all the people who need good, decent housing in this country, for from this one problem alone come many cognate difficulties like juvenile delinquency, health and moral problems, etc. Our agenda is always concerned with the current news on things like restrictive covenants, FEPC, poll tax, lynch law, state laws on inter-racial marriage, etc. The action we take, if any, depends on the case. For example, when in

1945 the house of a Negro woman was set on fire before she moved into it, Friendship House held an Open Forum to protest the silence of the press, the apathy of the law enforcement agencies, and our moderator gave the facts of the case as well as the moral laws involved. We also joined other organizations to help raise the money she lost on the down payment. Another example of action—we sent delegates to testify before the state legislature during the recent trial of the FEPC.

Social work in FH has been motivated chiefly by the spirit of the corporal and spiritual works of mercy, that is, to assume our personal responsibility to help people in need, to tide them over in emergencies with food, clothing, rent other necessities, until they get on their feet again or the public agency takes over. We have been trying to cover the time lag that public social services necessarily entail, and to do what we can to be all things to all men, as St. Paul counsels us. Our children's youth and adult work tie us in with the whole neighborhood picture, as does our living right in the community where we work.

All of these things were in the understanding of the Baroness when she began FH in 1938, and it was because of her own strong convictions about interracial justice and her God-given insights brilliantly presented to others that in the ensuing years brought a steady stream of men and women, white and colored, to join the staff of Friendship House, contributing all they had to the group effort, and dedicating this effort to the cause of Christ, to restoring all things to Him, to help reconstruct the social order.

It was from the Baroness that many of us first heard the glorious call of the Popes to all Christians in our days, reassuring our faltering hopes and desires to work with the Church, that indeed we could and did have a part to play in helping to bring God's kingdom closer. It was she who made so vivid the Doctrine of the Mystical Body of Christ, which is the banner under which the true reform of society is to be accomplished. It was she who gave us the lines the Pope had laid down for this reform—first, reform of self; then, reform of institutions, and in that order. We began to dare to talk about being holy, because the Baroness had the nerve to say it out loud, because Jesus Christ is holy, and because holiness is the wholeness that this disjointed, tired old world needs to be set right again.

We learned that we can be re-formed in Christ daily in the Mass, Communion, prayer, and the full dedication of our lives to Him, that this power has tremendous efficacy when caught up into the merits and love of Christ, and in fact must be its inspiration. We were given the challenge of nothing less than the highest of all vocations—to contemplate and then to give the fruits of our contemplation to others.

Was the time ripe for these radical ideas in 1938? We heard then that it wasn't. If by "not ripe" is meant to compromise with the doctrines of Christ by following the lines

of a segregated society and make no effort to cut thru them, we say as we have always said—the time is already over-ripe, since the laws of Christ have neither geographical nor historical limitations. The dignity of man is not something a man earns or can receive from the society in which he lives. It is given him by God alone and there is no one of us who would have it, if we had to grow up to it, any more than we can add one cubit to our stature.

Looking back, we see things in better perspective. We used to be accused of being hidden communists, and the idea of people who went to daily mass, receive communion, do spiritual reading and pray Compline together every night being communists would have amused us very much, if we had not been concerned with the mentality that refuses to work for the common good because the Communists do. As a matter of plain fact, I believe FH is doing more to avert communism or fascism than all the editorials from Maine to Florida and back on the subject! And then all the alarmists! What dire predictions that if such and such a school were to take Negroes! If such and such a seminary were to integrate! And so on . . . and of course, nothing ever happened of any importance, except that the cross on these institutions really attained its true significance, another triumph for Christ was accomplished, and the whole Mystical Body benefited.

Looking forward, we have the benefit of ten years of clarification in one of the most difficult apostolates, to help us chart the future. Being built principally on FAITH, Friendship House will always have to rely chiefly on the power of God, which has been so gloriously shown forth so far. In all reality, FH has survived not because of any human reasons, but simply because God wanted it to.

But Faith and intelligence go hand in hand. We look at the vastness of the work we have put ourselves to do . . . TO TRY TO HELP UNDO THE COMPLEX EVILS THAT HAVE GROWN UP AROUND THE RACE PROBLEM and TO CHANGE THE MINDS AND HEARTS OF PRACTICALLY THE WHOLE NATION . . . A breathtaking, dizzying goal. There is for example, the South, from which I have just come. We don't have to be too well informed on these matters to know that the South occupies a basic role, perhaps THE basic role and

the key to the ultimate solution of racial harmony. Therefore, any well-rounded program of race relations must devote some thinking and planning to this subject. It is time, I think, that we begin to enlarge our scope to encompass ideas like living in the South and meeting Southern leaders, so that we have a living experience to help balance our own thinking and planning. Another field that is just as immense and that we have hardly touched yet, is the many cities of the North and West, like Detroit, St. Louis, Los Angeles, Philadelphia, Washington, etc., which have much racial tension and to which, therefore, we should add our efforts to those already being exerted in those places by others. We, of FH, had a unique opportunity to develop a real perspective of what the facts of the case are. But we know we have hardly scratched the surface, even in the cities where we have labored for the past ten years, no less than in those sections of the West and the South which we haven't even included in our thinking up to this time.

So we will have to harness reason to faith, especially in view of our small numbers and our fluid lay structure, when we plan for the future of FH. Enough surveys have been made as to the amount of work to be done in this field. What our job is, it seems to me, is to determine the amount of work a group the size of ours can and ought to do. Happily other apostolates have arisen and grown during these years—in the rural life, the family life, labor relations, etc.—which have made our path clearer. They have become specialists in their apostolates as we in ours, though we all have the same goal, the furthering of the kingdom of God, and we all desire to achieve it thorough uniting the life of action with the life of contemplation.

To all those staff workers who have lent their forces for a year or more, to all those volunteers and good friends likewise, and to the bishops and priests who have given us leadership and encouragement for the past 10 years, we of Friendship House, in 1948, say a heartfelt thank you, though even more eloquent and rewarding for the truly magnificent effort that all have put into it, is the visible and undeniable progress in race relations that we have witnessed during these years, which gives such promise for a really Christian society in the future, based on the peace and justice of God.

### WANTED—ACTORS

Melvin McNairy, well known Negro producer-director will bring "Trial by Fire" to Chicago audiences this year.

The play, a dramatization of the Los Angeles Short Case, by George H. Dunne, S. J., is a stark and true image of the effects of racial segregation. Many of its lines are taken, word for word, from the actual court trial. Fr. Dunne had to tone down some of the actual scenes when the court reporter's actual record was beyond belief.

It is so effective that when it was presented in Los Angeles, signers of restrictive covenants were moved to withdraw from these unjust agreements.

Mr. McNairy tells us that he has enough Negroes, but needs many more white persons in the cast of "Trial by Fire" and would like to interview whites who have acting ability and are concerned about interracial justice. Anyone interested may contact him through Friendship House, 4233 S. Indiana Ave., Chicago 15, Ill., Atlantic 6518.



## Around the Chicago House

By Mary Clinch

WHEN THE TEEN and college-age Catholics of Wisconsin got together recently in Milwaukee at the Wisconsin Catholic Action Convention, they talked about such things as a positive social approach, the Catholic layman and the United Nation, the myth of racial superiority, marriage in Christ, the Young Christian Student movement, and we are happy to report, how Friendship House fights for interracial justice.

The kids, thank God, are thinking in terms of the social doctrine of the Church. The day of Sunday Catholics, of individualism in worship is passing with all speed. Few will mourn for those good old days when one was taught to love God, but love of one's neighbor was neglected, especially if the neighbor were a Negro or a Jew, and loving him required just and charitable treatment of him. Every Catholic knew about Christ, but not about His Mystical Body. No one cared if employers paid subsistence wages on Monday, if they went to Church on Sunday.

Thousands of young Catholics are either sick of this compromise or are growing in the realization that Christ must be brought into every corner of their lives. We see them constantly at Friendship House — bright-eyed high schoolers, working girls, college kids and seminarians from every state in the Union.

The Interracial Club of Marquette University gave us a day of work, cleaning, scrubbing, washing windows, a few weeks ago. The club (Colored and white men and women) is the spear head for a completely Christian interracial policy on their campus. And they are getting it.

Virginia Lowe and Megan Phillips of St. Teresa's College, Winona, Minnesota, Joanne Mertensotto, College of St. Benedict, St. Joseph, Minnesota, and Charles Smith, St. John's University, Collegeville, Minnesota, made long trips just to work for nothing at FH during their holidays. And quite an interracial quartet they made.

These kids and many more like them want justice. They want equity. They want reason. They want peace. In short, they want a God-centered, a Christian society. Let us pray continually that they get it.

### Fifth Year in Chicago

Our house warming and 5th anniversary celebration combined was a huge success. We were happy to see so many old friends. The poet, Claude McKay was here. Bishop Sheil came. Ann got home. And fortunately an Urban League

## Logs and Logic

(Continued from page 1)

is entirely different. Work is the curse of mankind. How can you possibly harness it to Hail Mary's?"

"WORK," said the woman quietly, turning to the batch of dough on her kneading board, "is indeed the curse of mankind, if you let it be. But, if you let it be, it can also be a tremendous blessing. How many a man and woman has found relief from worry, from fear, from anxiety, and even from the direst misery, in working hard at some set task?"

"Work can be a prayer, if you offer it to God as a prayer. That's entirely up to you. But, if you do offer it as a prayer, dear sir, be sure that you do it well. No sloppy prayers, Felix. And no long face while you pray."

"Everything you offer God, work, play, the morning breakfast, the noon luncheon, the evening dinner—and even the pre-midnight snack you sneak from the ice-box—these, and everything else in your day, are prayers. Fun is a prayer. Relaxation is a prayer. Study is a prayer. You should try studying sometime. Just sitting down to rest is a prayer. That is, if you make it so. It's all up to you."

"Did you ever think about the good sisters. Some of them work all day among the poor. Some of them teach. Some of them just remain shut up in their convents and pray all day — though I'll bet there isn't one of them that doesn't have to do her share of the work in the convent. There are nuns, they tell me, who work in the fields like farmer-women, who drive autos, who travel in airplanes all over the world, who are doctors, lawyers, painters, poets, writers of books, who are astronomers, geologists, and scientists of various sorts. Every last one of them works at something, perhaps just as futile as carrying in wood that gets burned up, or pumping water that goes down a drain, or shoveling paths that get walked on. But they are constantly praying as they do these tasks—and prayer is never futile."

Her husband shook his head. "I might have known," he said in a weary and disgusted voice, "that it's impossible to argue with a woman. If she's right, she's right all right. And

lecture date brought the "B" to Chicago. She and Eddie stayed over. That made our family and happiness complete. The Staff and Volunteers began the day by offering Mass together thanking God for bringing our apostolate into being and asking that He continue to bless it as He has these five years.

even if she's wrong she'll make you believe she's right. There's no getting around that."

But she noticed, as he left to bring in another armload of wood, that his step was a little more spry than it had been, and his face was not quite so sullen. She watched him pile the logs on his forearm, and turned again to her batch of dough. She began to hum.

Her man had looked almost happy, picking up the wood.

## HARLEM VOLUNTEERS

(Continued from page 4)

Jones, Charlie Slezak, Margaret Inniss, Donald DuBois, June Snyder, Bill Smith, Russ Naughton, John and Catherine Hogan, Phillippe Chin, Clare Faulhaber, Kathleen Yanes, Maurice Mahon and Allan Archibald—also former volunteers.

Yes, there have been many . . . too many to name here but they all have a place in our hearts. We know that wherever they are they are still working for Friendship House spreading its doctrines and living its principles just as they did while here. We know that they join us in our prayers for more Friendship Houses wherever needed and numerous lay apostles to help spread the doctrine of Christ and the concepts of Christian living.

Audrey Perry

## As the Jim-Crow Flies

(Continued from page 3)

Christlike their edict is—and how much suffering and havoc prejudices like theirs bring.

Within the month, Aurelia James, no relative of David, but an equally talented speaker, goes to Fond du Lac, Wisconsin, to speak. Reservations will be made at Fond du Lac's leading hotel—that is, if they can be.

Mayor Kennelly ordered a tightening of all building and fire code violations after reviewing the report of the blue-ribbon jury investigating Chicago's Ohio Street fire. An accusing finger was pointed at: (1) the city's building inspection department, (2) the city's police department, (3) the state's attorney's office, (4) the people of Chicago for permitting segregation of Negroes, and (5) the owner of the Ohio Street tenement. Out of evil, good can come. But the price of the 10 lives lost in the tragedy is a pretty big one.

## Call to Action

(Continued from page 2)

you people who have the money; you have a glorious apostolate ahead of you. You have the means to make concrete and to realize the dreams of the young. It is to you that we look to provide us



WIMPY

with the material things that are needed to carry on the work of Christ. You who are rich will provide us with the tools and equipment necessary to carry on the apostolate, and in return we who are poor will open up to you the gates of Heaven.

And to those of you who are sick and aged and cannot engage in the active apostolate; it is your prayers and your sufferings offered up that will give us the strength and courage to go forward when the struggle gets hard. What a glorious vocation it is to offer up one's sufferings for the active members of the Mystical Body of Christ. And only on the last day will we know how much of the credit for a successful venture must go to some poor sick suffering soul. Please, those of you who are sick and distressed do not waste your sufferings. Offer them up to Our Lord for the work of the Apostolate.

THE NEED for the apostolate is obvious for all enlightened and informed Catholics who are aware and saddened by the vast disparity that exists between their Faith and the immediate world in which they live.

The more we pray; the more we study and read about our Faith the more sickened and disgusted we become with the complacency and smugness of the world in which

we live. For those of us who have seen the vision of a full Christian life can never be happy or satisfied unless we are bending all of our efforts and energies in an attempt to make real the vision that we have seen.

Our weapons are prayer and penance—the battlefield is spread over a thousand and one fronts. The fight is not against human beings for they all have immortal souls which must be won back to Christ, but against the spirit of the world which seeks to water down the truths of the Gospel. This spirit of the world is an insidious one that is to be found in the home, the school, business, recreation, etc. The fight is not an easy one, for too often we must guard against the great temptation of giving up the struggle and joining forces with the enemy.

There should be no cause for alarm or dismay because the enemies arrayed against us are so powerful; rather, there should be great joy over the fact that we have been called to the combat. What a thrilling sensation it is to be alive and young in these stirring and dramatic times. History is in the making! A new world is being born! And to us it has been given the task of shaping and fashioning that new world which is yet to be born in time.

### Old Copies of F H News

What happens to your old copies of FH News? Try passing them on to friends. Let them know what is happening along inter-racial lines. They should know that Catholics are taking an active interest in this apostolate. If, however, you have a stack of these papers filed away, please bundle them up and send them on to us. We can distribute them to friends who write in to us after our supply has been exhausted.

### "Facts in Black and White"

An order for 10 copies of "Facts in Black and White" was received at Chicago F. H. this week from one of the largest Catholic parishes in Miami, Florida. The Friendship House volunteers, its authors, rejoice—not only at this, but because the pamphlet received the Chicagoland Honor Roll Award of 1947, as one of the best interracial books and pamphlets.

Order copies from Chicago Friendship House  
4233 So. Indiana Ave., Chicago 15, Ill.



## What Is Friendship House?

**F**RRIENDSHIP HOUSE is a way of life through which those who embrace it hope, with the grace of God, to help the restoration of the world to Christ—becoming saints in the process.

Friends of this particular apostolate often wonder about the organizational structure of F.H. So with the view of answering many ever recurring questions, this brief explanation is given.

Friendship House is not a Religious Community. It is a part of the Great lay apostolate of the church that was reborn with the call of the popes to Catholic Action. All races and nationalities, as well as people with any educational background are welcomed.

### Restore all Things

Members of Friendship House firmly believe that in order to reform the world and restore it to Christ they must begin with themselves. Reforming themselves first to Christ. In order to do so they try with all their hearts, minds and souls to love God and their neighbor—which are the commandments. To broaden their understanding of Love they follow the Counsels of Perfection—Poverty, Chastity, Obedience, without vows, as lay people should in spirit. Using poverty without security especially, as both a means of personal sanctification and a weapon of attack against a world drunk with love of wealth and security.

In order to integrate both the Commandments and Counsels into the reality of daily living they apply, spread and live the doctrines of the Mystical Body of Christ with all their immense social, political and economic implications, using same as one of the most powerful "techniques" for the restoration of the world to Christ.

### Sacrifice And Daily Mass

**B**ECAUSE all the above spells Sacrifice, with capitals, and because both for sacrifice of self, and the difficult mode of life demanded by Friendship House way of life, its members turn to Christ for strength, desiring to do all these things in Him, for Him, through Him—and in the most Holy Sacrifice of the Mass they find Him and all their needs. Therefore, participating daily in it, they also endeavor to live the Mass daily.

Friendship House comes to a Diocese only with the permission or invitation of its head.

Techniques include all the spiritual and corporal works of mercy, adapted to modern times.

### Inner Structure

The inner structure of

Friendship House is very simple. It consists of a Director-General, who correlates and unifies its spirit, works, procedures and personnel. Then there are Local Directors who are in charge of a given branch of Friendship House with their Assistants. There are at the present moment of writing four branches of Friendship Houses. Namely: Friendship House, New York City, 34 West 135th Street, N. Y. C.; Friendship House, Chicago, 4233 So. Indiana Avenue, Chicago, Ill.; Friendship House, St. Joseph's Farm, Marathon City, Wisc.; and Friendship House Training School, Combermere, Ontario, Canada.

### Staff Workers

Friendship House Staff Workers receive no salaries whatsoever. They wear the same second-hand clothes that they give out to the poor. Their food and living expenses are the same as those on relief, their medical expenses are measured by the same standard, and covered by a very small monthly insurance rate, such as even the poor could afford. They receive five dollars a month for such necessities as carfare, hair cuts, etc. All they accept voluntarily in order to identify themselves with the poor and God whom they serve, and atone for the selfishness and greed of a world which has forgotten to be its brother's keeper. They live with those with whom they work.

### "Techniques"

We who are in Friendship House do not classify our various activities as "departments," but only as "techniques," one of the most important of which, is our F. H. Catholic Lending Library. Each Friendship House has Monday Night Forums. Study Clubs on liturgy, marriage, problems of youth and labor are held at various intervals and on various days, depending on the public demand.

Though Friendship House seldom engages in actually instructing converts, for it

firmly believes that this should be done at the prospective parishes, the gateway of grace of the future convert, nevertheless, preliminary information is gladly given. Days of Recollection and Retreats are a part of the adult education program.

Every Friendship House has its particular youth program suitable for the type of community in which they are located.

### Social Work

Briefly the type of social service work done by Friendship House is mostly of the referral type, for a constant stream of people comes through the day asking for various forms of help, which such a small place as we are cannot give, but fortunately we are well acquainted with all the Community services of our Cities, and are able to save our friends much searching and time by referring them to the proper agency. Besides this service we feed the hungry, visit the sick, the sorrowful and the needy, and through our clothing room clothe the naked.

### F H News

F.H. News printed by us, subscription price one dollar a year, dealing with both the specific works of Friendship House itself, and the broad field of Interracial Justice, is part and parcel of our techniques.

## GOD'S LAW

(Continued from page 1)

values of its own; that it was indeed, an Image of God. They forgot, too, that life in common should be as free as possible; that social institutions should be maintained, chiefly, by the "power of the conscientious assent of men, of their intellectual convictions and readiness to take the initiative or assume responsibility."

Almost escaping human control—the social order was turned into a gigantic machine—social life had evidenced two opposing aberrations. The one, its complete disintegration, resulting from racism or nationalism; the other, its totalitarian deification, to the abasement of the individuals serving it.

In the two letters of 1937, then, an effort was begun to restore social life to its rightful place in human life; to rebuild it where it had crumbled, and to dethrone it where it had turned Moloch. The task of solving the riddle of social life has processed uninterruptedly. Taken up by Pius XII in *Summi Pontificatus*, we may say that it was solved for the natural level in the address on the social order of Christmas, 1942; and a few months later, for the supernatural level, in the Encyclical

## THE KIDS' CORNER

By LUVERNE LISSY

Weeks have passed since the front stairway ceased trembling under the impact of some two-hundred odd pairs of eager young feet. The Christmas rush is definitely over, grand rush that it was. Response to the plea for gifts to be used for the Christmas parties and for the Casita was truly magnificent—or should we say munificent? Toys, clothing and books poured in from schools throughout the city, overflowing the craft-room shelves and filling the gym—from St. Patrick's Academy in Des Plaines, from the Academy of Our Lady, St. Clements High School, Wendell Phillips High School Commercial Club, Notre Dame High School, St. Stanislaus Kostka High School, Sister Cyril's class from St. Mel's-Holy Ghost, and Resurrection Academy.

Girls from Rosary College

on the Mystical Body, which also shed more light on natural society. Since then Pope Pius has continued to expound and illustrate the doctrine.

But these two great documents mark the beginning of a new epoch. Any satisfactory study of the natural law published today must take account of them. Although Dr. Romen's work has been modified for the present edition, and does recognize the great problem of our day as that of the person and society, the new teaching has on the whole not been well assimilated. In the main we have still a work of 1936. I recall no reference either to *Mit brennender Sorge* (so well received by Dr. Romen in his other work), or to any subsequent papal statement. A great many other recent works, however, are cited; Leclercq's writings especially have been drawn upon for this edition.

Although it is published later, this book must be considered as actually antedating Dr. Romen's *The State in Catholic Thought* (1945), and unfortunately, of less value, but it is important as a history of the natural law idea, up to the eve of the recent upheavals.

We have every reason to believe that Dr. Romen's future work will be even more important than his *State*, for he will be able to interpret recent papal documents as can few other writers.

organized a whole party, complete with a fascinating magician, Marian Tarbell. How the kids loved her! Did I say kids? That's narrowing the field too much. There wasn't a pair of eyes in the room that wasn't fixed in wonder and delight upon her swift and skillful hands. May God bless all our friends for their generosity—we do.

Following Christmas vacation, the Casita reopened, most appropriately, on the Feast of the Epiphany. The children arrived and found a most intriguing creature suspended from the Casita ceiling—a gayly decorated white "thing"—like a Dali-esque turkey. This beautiful beastie, a piniata, was the handiwork of Rosemary Grundei and Genevieve James. Its plump papier mache body was stuffed with candy and small treasures. Lillian Daudell, volunteer from Chicago Commons, explained the Mexican custom of breaking the piniata and then blindfolded each child in turn. With great vim each child attacked the now wildly gyrating "bird" with the wrong end of a billiard cue. Soon the poor critter's sides were split, and candy and toys sailed pell-mell out over the floor and into the hands of the laughing, scrambling children.

Now let's turn to some of the night-life of the Casita. There is marked snap and precision in the Cub Scouts' drill—the unmistakable influence of David James, that master of versatility.

A new Boy Scout troop has come into being under the leadership of Bill Humphries with Peter Springer as assistant. The boys' eyes were directed to the future in the very first meeting, when Andrew Spring, district councilor for Boy Scouts of the Pekin-Douglas district, showed slides on summer camps for the Scouts.

Another step has been completed on the face-lifting job on the teen-agers' room. During the Christmas vacation volunteers cleared the room of the conglomeration of stuff jammed into it and washed the ceiling and the brick wall in preparation for the paint job. Before the grass grows green that project will probably see completion—and the same might be said for the functional organization of our "young moderns" library. And despite the ice still on the streets, it's only a while until the grass will be green!

### Office Help Needed!

Will you give a couple of hours' work a week to promote the justice of Christ in our country? Any time from 10:00 a.m. to 10:00 p.m. Call or come to Friendship House of Harlem, 34 W. 135th Street. Audubon 3-4892.

## HARLEM FRIENDSHIP HOUSE NEWS

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